

because this mind desperately wants security, and that such truth has no real being or, if it has, it cannot possibly be demonstrated.

Like all ignorance, this assertion is and yet is not true. It is true insofar as the absolute is unacknowledgable to relative thinking save as irritant, hypothesis, or fervently sought goal. It is false in that relative thinking, by this assertion, upholds its liking to be itself and to proffer its present conclusions as final. But momentary truths can by no means hope to maintain themselves forever as they are. By destroying and rebuilding themselves, they show they show that they are not and cannot possibly ever remain what and as they they are. They show over and over again, by their building and tearing down, even though performed ignorantly, the ultimate quest - the quest of the absolute-by the struggles in the individual and of the crowd. It seeks for the absolute self [even though while searching for it it denies it which is the constant play of denial and affirmation.]

Out of the sad experiences of conquest and reconquest some clarity as to peace is eventually born as here and there one sees that all flags are woven of a fabric destined to moulder, that frontiers are but human inventions, and that the prosperity of the race lies not in possessions but in self-possession. ~~Set with~~ arguments bearing upon the existence of the absolute. "It exists and you must

believe," cry some. "It does not exist and you must not believe," cry also some. But here and there, there is one who sees with less stubborn fixity, the deeply experienced mind which realizes that all, the perfect and the limitation, is real, that limitation drops away as it increasingly becomes learning, and that this learning alone is importance inasmuch as it produces lasting clarity in truth, and that without this clarity belief or disbelief are both ignorance.

What then can cure ignorance and ignorant behavior but knowledge of subsuming reality? If it does not exist, then I must continue with my futile endeavors ^{cope with} to solve my problems by substituting one kind of make-shift ^{solution} answer for another. If it does exist, then surely I exist to know it. But as it is - as it alone is - then if I deny it, it is the absolute which does not know itself denying the existence of the absolute which knows that nothing exists and is alive but itself. In other words, I who am relative state of the absolute deny the existence of my highest state ~~which~~ is the absolute without any qualification whatsoever.

To affirm the existence of the absolute means very little unless one is prepared to affirm it in the form of a more enlightened conduct. Only this proves that my particular ignorance has been dealt with and cured. Accordingly, what is called for is ^{an individualized} ~~a particular~~ ^{one} treatment that is suited to the present development of my nature. Only a specific therapy will do to cure a particular nature of disease. Unless I have the right diagnosis and care, I cannot be healed of the illness which makes me suffer.

What is ~~therefore~~ indicated is an education which addresses itself to the particular insensitivity of the mind which causes it to lack interest in its activities. For if the mind does not care to know something about its life, ~~about~~ what it senses, feels, and does in a spirit of neutral inquiry, it can never know with any immediacy

of experience that life which has given it life. And however ^{eloquently} ~~eloquently~~ it may hold forth upon reality, the reality it envisages must be to it a thing of conjecture to be accepted with a faith more blind than believing. ^{I am what I must} ~~I am what I must~~ become so that all my deeds have for frame of reference their ultimate fate which is absorption in the absolute. What I must become I can only know by knowing what I am about directly and not inferentially as by relying upon books and bookish instructors who can only provide me with second-hand insights ~~into~~ ~~myself~~ the truth of which I have no way of testing. In final analysis, then, I am my own way into myself, and only my own mind can ^{reliably} ~~validly~~ assess my progress in this direction.

^{Naturally, one} ~~However eager I may be to know myself, I~~ cannot hope to come upon the truth of what ^{he} I essentially am ^{is at} ~~at the~~ start of ^{his} my investigations. What ^{he does} I shall discover in the beginning is that in all ^{his} my activities there is strain and relaxation. Waking ^{process} goes into sleeping, exertion into rest, anticipation into disappointment, and so forth. And not only does this succession of activity and mood ^{exist} ~~in me~~ ^{him} but they will also go on simultaneously. Though ^{a person} I give ^{love unreservedly,} ~~myself to love,~~ any lack of response of the beloved object produces in me ^{him} an indifference or hatred which must have been present in ^{that unreserved} my ^{the scholar} love. Quite lost to self in learning, I ^{himself} suddenly pause and find ~~myself~~ distressed by ^{his} my ignorance. And were I ^{as he} a saint beseeching his god for an understanding heart, ^{he is yet} ~~even then I should be aware of~~ impulses to try again the old paths ~~though I know very~~

^{which}
~~well that they~~ led nowhere but to disappointment.

I find myself, then, a mixed energy. When active I crave rest; when at rest I crave activity. It is, moreover, certain that few of my experiences are rewarding to me; if I examine them in a spirit of neutral inquiry what I find is that they mainly wear me out. But what is it in me that is worn out? Provided I am able to sustain my asking, the answer that comes is that what is ground down is the ignorance and not the truth in me. Not my concern for others but my callous indifference to their plight led ~~me to one disappointment after another~~ ^{me to one impassion after} another. Not my given tendencies of nature but their corruption brought me again and again to grief.

True, if I am stubborn in my refusal to learn, disappointment will only cause me to re-affirm past errors or to substitute new ones ~~in~~ ^{for} their stead. But if so, I shall discover that my sufferings do not at all decrease whereas if disappointment prods me on to seek truth, I find that I am sustained by the search and that it leaves a happiness in its wake far more intense than ~~any I had heretofore known.~~ ^{any I had heretofore known.} ~~I thought could exist.~~ It is not, however, a selfish happiness for if I am happy in truth (which is not ^{at} mine though I am its), it is inevitable that I should feel for those who know only their self-favoring interpretations of truth by which their lives are ^{spent} ~~brought to~~ ^{visions} ~~ruin.~~ ^{people to themselves} ~~ruin.~~

All of these meanings are contained in thought^{al} though not, to be sure, at its periphery. And because it is for

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an infinite variety of reasons that each one turns away from himself, from the intuitive meanings contained in his thoughts, each one has individually to be taught to use his intellectual and emotional faculties. This done, it will ^{then} be found that ignorance and ignorant behavior are not so incurable as we may now hold. So that in revivifying thinking, the teacher looks primarily to the self-attentiveness of his students. He is always linking his lessons with their immediate life-concerns lest they be so foolish as to suppose that two and two make four only in mathematics and not in their dealings with each other. When he treats with sentence structure, giving them to understand that the predicate follows syntactically from the subject, he omits not to point out that their deeds have also a syntax in which ^{consequences follow} beginnings have ~~inescapably~~ ^{from their beginnings} consequences. And when he speaks of history, of the rise and fall of civilizations, he refers also to that in them - their attitudes and reflected behaviors - which collectively give rise to civilization and to its decline.

The teacher is also concerned with the attitude in which his students learn. He wants to see the growing mind active out of pure interest, an interest exerted for the sake of finding out just what is occurring and why. All other incentives he knows to be not only dispensable but positively hurtful, keeping the personality helplessly infantile in its ways and, however impressive its store of memorized information, ignorant in putting what it knows to harmless use.

To produce minds which are not at first captivated and

later captured by dogmatically upheld interests, the general basis of education cannot be the inculcation of subject matter and related skills for any purpose other than the encouraging, the fostering and building of ableness of thinking and feeling. ^{any} Any education that really educates can have but one aim - the gaining of clarity in connection with whatever the mind is concerned. Other purposes such as winning high grades to gain the praise of instructors and parents, the avoidance of being stigmatized as dull, hankerings for future vocational success - all these manage to deteriorate sooner or later into the uncurbed urge to amass stolen gains. They rob the mind of its greatest strength - simple childlike interest in the events that happen in and about it. But only such interest, maturely sustained, can ensure knowledge and related vocational skills against social villainy.

The motive that impels one to acquire knowledge will determine not only how well one learns but the use to which one puts his knowledge. Thus, if a child learns in order to please his parents by bringing home high grades, he will learn to the point of obtaining such grades but will go no further. And just as the satisfaction gained by his parents was a selfish one - for what they were mainly concerned with was that their child should not prove inferior to other children and thus ~~be~~ ^{be} a reflection upon them - so any pleasure the child himself ^{derives} derives from his learning is tainted by selfishness. It is

to please his most ignoble self that he learns and not for the sake of ^{coming upon + enjoying} discovering new vistas of knowledge. However diligently he applies himself to his textbooks, what he reads he understands not as it is to be understood but only as it can gain for him high ^{marks} ~~grades~~ which ^{signify} ~~guarantee~~, he is told, that he will not later fall behind in the race for material comforts and reputation. Should he then, following graduation, have to choose between putting what he knows to expedient or to intelligent ends, he will not scruple to sacrifice the humane application of his knowledge for the sake of egotistically irresponsible rewards. But when one foregoes the broadly human for the narrow or sub-human, then learning also goes and, with the learning, any hope of freedom from insecurity.

Yet the cry of every man is to be free. The soul of the sage, as of the scoundrel, run a race for emancipation. But there is no end of difficulties that stand between the desire and ^{its} ~~the~~ fulfillment. If we hunger for freedom but behave like slaves even though legally and economically emancipated, upon what can this freedom subsist? On compromise? Then can slavery which dons the coat of freedom be freedom? Or on competition? Then can we hope to achieve freedom through our knowledge which is a matching of wits, not a matching of truth?

To argue suavely or belligerently for the sake of asserting the personal does not at all help one to arrive at knowledge of impersonal truth. But only that truth can preserve the personal (since the personal

preserves very little, least of all itself), so that it may eventually not only know the impersonal but be it. The ^{temporal} ~~temporal~~ personality that we know is indeed real but its reality is posited upon the timeless real. That is why any attempt to preserve the immediately known self as by defending what it knows ~~as~~ as the sole real is to cast it into a cell of limitation within which it cannot hope to thrive. What alone is air and sun and freedom to the self is the knowledge of the self, the approach to which lies in self-confession that one has much to learn about oneself. But to reject all criticism of the self, to see it as given individuality and no more, is to tighten a noose that must eventually strangle one.

What then makes for growing ~~growing~~ clarification of the problems and issues of living but the free exercise of self-consciousness? And what prevents the mind from raising itself to such consciousness if it be not the regimentated learning that prevails in our mediocre systems of education? Such learning insists that classes cover so much of subject matter each day, mastery of which is ^{periodically assessed} ~~determined~~ by means of ~~periodic~~ examinations. But whether or not knowledge informs depends not only on the knowledge but on the knower. If he knows but ^{not how he knows, then he knows} ~~only has the knowledge, then he knows~~ only as the textbook knows and that we do not admit to know. The reason we deny knowing to the textbook is that while it does indeed contain knowledge, it cannot possibly think ^{consider knowledge} ~~about it~~, having no mind with which to think. But the

student does indeed possess a mind and that mind was given him so that he might ^{employ} ^{in thinking} use it to ~~think with~~. Accordingly, for the school to offer the ~~general~~ learning through which each individual will be able to find his own entrance into thought, it must be concerned not only with what is thought but with how what is thought is thought about. Besides assessing how much of information his students have and its accuracy, the teacher must be at least as much concerned with the degree of initiative they display in their learning. Only when the mind exerts itself to question and to consider what answers come to it can it really discover. But if in the classroom a course of study is laid down which the mind has merely to follow, it does not actually think. It is like the moon which shines brightly so long as the sun's rays fall upon it, but produces no light of its own. One who has never given any ^{original} ~~independent~~ thought to what he has been taught and eventually been graduated with honors may say of himself: "How brilliantly I think!" But even if his thoughts are brilliant, if he does not understand them through an ^{independent} ~~original~~ process of re-discovery, they must prove as devastating to himself as to the world.

The first condition for understanding what one knows - which is much more than just the power of recall - is self-initiated thinking. Only this can make for safe application of knowledge because a mind that is capable of thinking does not stop with amassing knowledge. Thus, the consideration of the best use to which its learning

can be put will inevitably enter. And desiring to insure just this, it must consider the obstacles which stand in the way of beneficent application, chief of which its its own attitude toward what it has ^{found} ~~dis-~~
^{out to be so.} ~~covered~~. Hence it is always conscious of itself both as it learns and as it applies what it has learned. But though self-conscious, it is not necessarily consciously or deliberately so. For as it learns, it ^{intuits} ~~intuits~~, that is, it spontaneously senses through intelligent feeling the attitude which governs the least of its concerns.

The efforts which bring one to truth and those involved in the perfecting of behavior hold the same meaning - to inject understanding into the misunderstanding mind. The mind that understands is always intent upon experiencing its thoughts; it does not content itself with being pulled along by the progression of subjective events like a piece of driftwood carried along by the currents of the river. It enters into itself so that it does not only know its pursuits but what they signify. It is a friend to its deeds and not their servant.

When the mind enters into itself, it removes the layers of obvious meaning with which each thought is obscured, giving far-reaching rationality of meaning to its thinking. It searches out the furthest reach of implication and consequence of a thought; it goes from impulse to the root of impulse, from the leaf-thought to the branches, from the branches to the trunk, and from

the trunk to the root where the main urge and reason for the thought resides. In the one case we follow our thoughts for the ^ypleasure they promise and for the sake of avoiding pain; in the other we pursue them for their unrestricted meaning in the knowledge that uninterrupted clarity is the main drive in all thinking.

The foundation of all successful thinking is clearness with regard to the effect upon one of one's activities. There can be no answer to the ignorance with which we now use our knowledge without probing deep into the structure of our nature, for it is our nature that controls our actions more than science, more than scholastic ethics, more than dogmatic religion. What we have heard of science, what we have been taught of ethics and religion, does enter into our behavior. But it is upon a basically untutored nature that these knowledges are superimposed so that instead of being the strong dykes we suppose them to be, they are rather uncertain shorings that yield to the first push of any of our fundamental drives. This fact becomes particularly noticeable in any emergency when ^{what} ~~what~~ we basically are obliterates everything else from the consciousness. This same fact of human nature is also to be seen, though less obviously, in less drastic circumstances. Here again we act as our natures dictate though striving to hide this fact from ourselves, as from others, with veneerings of socially acceptable words and sentiments, decorated here and there with a few "socially-conscious" deeds. But as neither sentiments

nor deeds are truly felt, that is, go with the same sincerity and energy that marks the fundamental drives of our personality in the way of egoistic self-preservation they are wasted sacrifices. They serve only to leave us depleted of thought and helpless at the close of our lives.

To go upon the supposition that human nature can be changed is to ^{depart} deviate from education whose first principle is that human nature must, by itself, change and that for the better. Every event that befalls a person is charged with tuitive meanings, ^{and,} whether or not ~~the event teaches him,~~ ^{he is taught by it,} it will effect and therefore change his nature. But certainly human nature is not changed for the better when the instructor, in the name of "character-building," offers idolatrous narratives of the lives of the great; homilies making the point that the good things in life, in particular, money in the bank, go to good boys and girls; ominous predictions as to the dire fate in store for the naughty kind, and so on. But what the true teacher does offer to his students is the example of his own life, a life given over to thoughtfulness ^{and} therefore predicated upon the exercise of self-examination. Through this example, they will want, by themselves, ^{and} for no extraneous motive as the hope of reward or the fear of punishment, to look to their conduct, whether ^{that conduct be} implicit or overtly manifest, ^{they will look to it} as the foundation upon which to build intelligence, that is, character in themselves.

Character derives firstly and lastly from the urge to

make intelligible to ^{one's self} oneself the events that occur in and about one. Being a subjective development, a creation of thinking in which thought itself is thought about, the growth of character is hindered when the mind is given every incentive to turn its attention away from itself. This is done in the classroom by making much of heroes whose deeds are offered as proof of the presence in them of a heroic character. At the same time, no explanation is offered by instructors as to how such a character was produced. But then how could this be expected of them when they have so little inkling of the meaning, ^{the genesis & future,} ~~of their history and their~~, of what transpires in their own minds?

The building of character is also hindered when the student is told ^{to} be good because goodness pays as by obtaining for him higher grades, future vocational success, or greater regard from others. To be good in the expectation of receiving these rewards is, of course, not to be good at all but only to throw a cloak of subterfuge over one's ignorant thoughts and actions. ^{this is not commonly known as experience} Because ~~they do not know this,~~ it is possible for so many people and nations to say in all sincerity: "I did good but it seems that this is a world in which goodness goes unappreciated." But as their deeds were not at all good in motive, the appropriate reward was in every case forthcoming. For this has always been a world of absolute justice ^e however much we prefer our own standards of justice to those of the absolute.

But it seems that Babylon is watered by many rivers
~~and that~~ ^{and that} their banks are wide enough so that myriads
may sit down thereon and weep. We shall always have
cause for weeping until we learn to refrain from doing
the deeds that must make of us miserable exiles from
the heavenly Zion - the truth we are meant to become.